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DIVINITY.

SPACE, BEING AN INFINITE PERFECTION, PROVES THE EXISTENCE OF AN INFINITE SUBSTANCE.

(From *Drew's Essay on the Being, Attributes, and Providence of the Deity.*)

WHEN we contrast existence—even in its most simple state—with absolute nonexistence, we cannot but acknowledge that the former is vastly superior to the latter; and, in proportion as it is superior, it must be a positive good. Now, simple existence, if it be a positive good, must be a natural excellence; and, in proportion as it is a natural excellence, it must include a portion of that noble perfection which absolute existence constitutes.

From this principle it will follow, that the more extensive existence is, the greater degree of this natural excellence or perfection is in actual being. If existence be partial, then that degree of natural perfection which it includes must be partial; and if existence be limited, that degree which it implies must also be limited. But if, on the contrary, existence be unlimited, then that natural perfection which existence implies and constitutes must necessarily be unlimited, and above all degrees; and by being without limits, and above all degrees, it must be as universal as existence itself. Existence, and that degree of perfection which it implies and constitutes, must therefore always coexist, and be inseparably connected together.

By the term *substance*, I understand some *being* or *thing* that is capable of subsisting alone, without determining whether it be finite or infinite. Substances, no doubt, are of various orders; and in them, according to their respective natures, all qualities which exist must necessarily inhere; and to them all perfections must belong.

Now, if simple existence constitute or imply some degree of natural perfection,—which I presume no one will deny,—it must be a perfection of something that exists positively; for it is not less absurd to suppose it to be a natural perfection of a negation, than to be a perfection of itself: and, whether this something be a substance, or only an attribute, or a mode of some substance, the conclusion will hold good; for in some substance all our ideas of existing excellencies, or natural perfections, must finally terminate. If existence include a natural perfection of some mode, this mode will prove the existence of the substance of which it is a mode; and, if it include a perfection of some attribute, this attribute will prove the existence of the substance with equal certainty; because neither an attribute

nor a mode can possibly exist without a substance. It therefore appears that every existing excellence or natural perfection necessarily implies the existence of some substance, to which it must primarily belong, and to which it must ultimately be referred.

It cannot be denied that excellencies or natural perfections may be of various orders ; proceeding onward, from those which are included in simple existence, to the most exalted glory of superior intelligence, wisdom, and power. But in what scale of gradation soever we view these progressive perfections, they all necessarily presuppose some substance, whose existence is a primary excellence or a radical perfection, of which they all partake, and without which they could not be what they are. Hence, then, it is evident, that, as simple existence is a primitive and an essential property of substance, or rather is that which lies at the bottom of every essential property, and of every other perfection of it,—existence, instead of being a substance itself, is that primitive excellence or perfection, by which substances and their other perfections can be known, and distinguished from absolute nonentity.

As simple existence implies such a primitive excellence, that no other perfection, however exalted it may be, can be conceived, without presupposing this ; so it must be granted, that whatsoever either constitutes simple existence, contributes towards it, or is essentially necessary to it, must also, according to its nature, include some excellence or natural perfection : for nothing that is wholly destitute of all excellence or perfection can be necessary to existence, in what light soever it may be viewed ; since, if we suppose that to be necessary, which, by including no excellence or perfection, is proved to be unnecessary, we must include contradictory ideas in the supposition which we make.

Now, it is certain that space is essentially necessary to the existence of all material things ;—perhaps I might have said, to finite existence in all its forms ;—because whatever has a finite being must necessarily exist in space. But if every thing which is necessary to existence must include some excellence or natural perfection, it is unquestionable that every thing, which is at once necessary to existence and simple in its nature, must be a natural perfection exclusively ; because it is both simple and necessary. It follows, therefore, that space, which is essentially necessary to finite existence, must, because it is simple, uniform, and infinite in its nature, be an exclusive and an infinite perfection. It must, therefore, primarily belong to some substance that is too exalted for finite comprehension.

As simple existence must be considered as the ground of all those natural perfections which in finite beings result from its various modes, so space must be considered as the substratum

of all finite existence: for, as the most sublime perfections presuppose existence, so all finite existence presupposes space, without which existence would be impossible. Now space, which is uniform, indivisible, and destitute of parts, must necessarily be immovable; and consequently it must be incapable of a diversity of existence.

That space must include some degree of natural perfection, will follow, from its being the substratum of all finite existence; and that it is an exclusive natural perfection, will follow, from its simplicity. That it is not finite, is certain; because it includes in its nature those positive, permanent, and superlative qualities, which nothing can either augment or destroy. Now, if space be an exclusive perfection, positively existing any where, it must, from the uniformity of its nature, be an exclusive perfection, wherever it exists: and since, from its boundless diffusion, it must exist every where, without the possibility of limits, it must be every where an immense or infinite perfection, and must universally demonstrate the existence of an infinite substance.

By an infinite substance, of which I conceive space to be an infinite perfection, I mean one that has eternally and universally subsisted of itself, in the most absolute and perfect manner, without being dependant upon any cause whatever, either for the existence or continuance of its essence or perfections.

It is an unquestionable fact that a finite perfection cannot exist without a finite substance; and, on the safe ground of analogical proportion, we may be assured that an infinite perfection cannot exist without an infinite substance. The only difference in the two cases is that which infinity makes; but it would be absurd to suppose that simple infinity could abolish these relations. Since, therefore, all perfections are incapable of an abstract or independent existence, it appears that, in proportion as the arguments are convincing to prove space to be necessary to support finite existence, and to be simple in its nature and infinite in its diffusion, the conclusion is irresistible, that *an infinite substance must necessarily exist.*

It will be needless to bring additional proofs, that the more extensive existence is, the more enlarged this natural perfection must be, which existence either includes or constitutes. While existence is finite, this perfection will have limits; but, if we can conceive it to be actually expanded into immensity, it then becomes absolute, and coincides with infinity. When, therefore, it can be proved that any perfection is absolute, and that it must be infinite because it is absolute, it will then follow that the substance of which it is a natural perfection must be infinite and absolute also. Now, space is this infinite perfection, with which some infinite substance must coexist; and, as this natural

perfection is without limits, so also must be the substance. As this perfection is unchangeable, so its substance must be unchangeable also. As this perfection never began, and can never end, so the substance must be both eternal and everlasting. As this perfection exists necessarily and positively, so also must the substance, without having any prior ground whatever of its existence. Thus, then, the existence of space will prove the existence of some substance that is, in its own nature, *immutable, eternal, necessarily existent, and infinite*. It can only be to this substance that an immense or infinite perfection can possibly belong.

It is certain that an immense or infinite substance must exist, wherever it is present, and that it must be wherever any of its essential perfections are: for, if any perfection could have a more extensive existence than the substance to which it belongs, it would be, in part, a perfection without its substance,—which is impossible; and, in case this perfection were infinite, we should, under these circumstances, have an infinite perfection belonging to a finite substance,—which will involve a contradiction.

Now, it is certain that all the natural perfections of an infinite substance must be essential to it, and must exist necessarily; because, being eternal, it can have nothing essential that is contingent; and, consequently, its essential perfections, existing necessarily, can never be separated from its nature. Since, then, space—which is one of its perfections—is every where, this substance must be every where also; and, consequently, it must possess the most extensive existence that is possible, and be, in this respect, absolutely perfect. It cannot be supposed that this substance can ever devest itself of any perfection which is essential to its nature; because, if this supposition should be admitted, that perfection of which it could devest itself would be essential and not essential at the same time,—which is absolutely impossible. We therefore must conclude that, as space is a perfection of this infinite substance,—as this perfection is every where,—as it must be wherever any of its perfections are,—and as it cannot devest itself of any perfection that is essential to its nature,—this great, this glorious, this infinite substance, with all its essential perfections, must every where have an *underived, an independent, and a necessary existence*.

A substance that exists every where, and that every where possesses all its essential perfections, must exist in an absolutely perfect manner: for, since it has all its essential perfections every where, it must be *every where* capable of exercising them with as much perfection as it can exercise them *any where*; and this must be without limits, and without control; because nothing can possibly bound their existence, or obstruct their active

operations. Now, wherever space exists,—which, because of its simplicity, is an exclusive perfection,—there this substance must exist also, with all its perfections, in their most complete assemblage, without the possibility of their increase, diminution, or separation. The plain consequence, therefore, is, that an immense or infinite substance, existing every where, and having all its essential perfections every where coexisting with its essence, must be *absolutely perfect*.

But although this substance—of which space is a natural perfection—must be infinite, and must exist every where, it will not follow that it occupies or fills space, like matter; because no substance can be said to occupy or fill any one of its own attributes or perfections. This substance can no more occupy or fill space, like matter, than it can occupy or fill its own ubiquity, power, or immensity, admitting it to possess these superlative excellencies. Space can never be a natural perfection of that being or substance which can thus fill it; because, if this were granted, the substance must fill that which its existence constitutes,—which is totally impossible.

That this infinite substance must necessarily exist every where throughout the immensity of space, is a fact which none can doubt but those who either deny or question its existence: but if, from the universality of its being, we attempt to infer that it fills space like matter, we must also conclude that it exists like matter; and, having reached this conclusion, we must admit that it must be formed of parts, and be divisible, and if so, that it must possess properties which are as inconsistent with the nature of omnipresence as with the simplicity and infinity of space, which its being constitutes. But, in the same degree in which the unity, the infinity, and the unchangeable nature of space afford evidence that they are utterly incompatible with the nature of a substance of this description, they demonstrate that space cannot be a perfection of any substance that can fill it, and exist like matter; and, consequently, space must be a natural perfection of some substance that is not material. This infinite substance, of which space is a perfection, must therefore be *immaterial, infinite, immutable, eternal, omnipresent, independent, and necessarily existent*.

BIOGRAPHY.

MEMOIR OF MRS. FRANCES MOORE,*Of Maury county, Tennessee.*

(Communicated to the Editors by the Rev. Thomas L. Douglass.)

MRS. FRANCES MOORE, the subject of the following memoir, was the daughter of John and Mary M'Kendree. She was born

near Williamsburg, Virginia, on the 26th of June, 1763. Her parents removed while she was very young, and settled in Greenville county, on Meherin river, where, by industry and frugality, they raised eight children in credit and respectability. Mrs. Moore was their fourth child, and the third daughter, the first child being a son. About the year 1769, Mrs. M'Kendree became so debilitated by severe affliction that she was ever afterwards confined to her room, and chiefly to her bed: but, although she was thus confined, her health was gradually restored, so that she was able to oversee her domestic concerns, while the practical part devolved chiefly on her three daughters, the oldest of whom was about ten, and the youngest six years of age. Under these circumstances, necessity was laid upon the girls to attend to business at a very early age; by which means, under the fostering care of an affectionate mother, they acquired habits of industry and frugality, and the management of household business. About nine years after the birth of the seventh child, (a fourth daughter,) the eighth and last child was born; and about the same time, the eldest daughter, having been married, died, and left an infant daughter, which was taken by the grandmother, and nourished with her own, and which, after the grandmother's death, was nursed and raised by her surviving daughters. The youngest daughter being about fifteen years younger than either of her sisters, and having been nursed and brought up by them, was ever disposed to respect and consider them more like mothers than sisters.

In the year 1787 the Rev. John Easter, a man of great faith and power, was appointed to Brunswick circuit, which at that time included Greenville county, where Mr. M'Kendree lived; and his labours being greatly blest, an uncommon revival of vital religion took place, in which some thousands professed to find peace with God in that and the adjoining circuits. Mr. M'Kendree and his family, although favourably disposed towards religion, had hitherto lived without a knowledge of its comforts or its influence; but, under the impressive and convincing ministry of this man of God, Mr. M'Kendree, his wife, and several of his children, were happily converted to God; amongst whom was his daughter Frances, whose conversion took place July 22d, 1787. For about two years the pleasure of the parents and children in the pursuit of religious enjoyment was uninterrupted; but Infinite Wisdom did not permit this happy state of things long to remain. The mother, the long-confined mother, after being graciously spared nearly twenty years from the commencement of her afflictions, to instruct and train up her children, was called to enter into that rest which is prepared for the faithful. She died in the triumphs of faith, and rested from all her cares and afflictions. Three of the four sons had already entered on

their respective callings. The oldest surviving daughter was married and settled. The only remaining son was also married, and had an increasing family to provide for by his industry ;— while an aged and dependant father was left with his two youngest daughters, to wit, Frances (the late Mrs. Moore) and her younger sister. These, by their industry, together with a little assistance from their brothers, especially the married one who lived near them, were enabled to comfort their venerable father under the infirmities of age as long as he lived.

In the latter part of the year 1810, Mr. M'Kendree, together with his son, who was married and lived near him, and his son-in-law, Mr. Harris, with their families, removed, and settled in Sumner county, Tennessee, where he lived until October, 1815, when, on his birthday, having lived 88 years, he ended his days in peace, fell asleep in the arms of his youngest daughter, and, by his last expressions, left a testimony behind him corresponding with his peaceful life and conversation, and exemplary Christian deportment.

“A stranger to civil and religious rage,
The good man walk'd innoxious through his age.”

A few weeks before the death of the venerable father, his daughter Frances was married to the Rev. Nathaniel Moore, whose manner and habit of life had been very different from hers. He was brought up to enjoy the advantages of considerable property, consisting in land and slaves, and had never been accustomed to habits of actual industry, or of personally attending to the perplexing cares and laborious employment of managing his estate, or governing his large family. She had been trained up to attend personally to the duties of domestic business and female economy. Her situation, therefore, was now very different from what it had been. She had exchanged the peaceful competence and comforts of the industrious poor for the difficulties and wants of a large family. Under these circumstances, many were her afflictions and trials, which her heavenly Father in much mercy permitted to come upon her, as the means by which to let her see and know that there was no lasting or substantial happiness to be enjoyed, except in the comforts of religion : but, notwithstanding all her trials and difficulties, she acted her part in a proper and acceptable manner. Her brother, bishop M'Kendree, who communicated much of the matter contained in this memoir to the writer, was authorized by her husband, Mr. Moore, and some of his connexions, to say that she had conducted herself *well* as a *wife*, a *housekeeper*, a *stepmother*, and a *mistress*. In these relations she laboured and suffered a little more than nine years.

In the summer of 1823, being much afflicted with a pulmonary affection, her husband took her on a visit to her relations

in Sumner county, about eighty miles from his residence.—During her visit she was much comforted by her brother and sister, while the exercise and change of air were conducive to her health, which seemed to be considerably restored: but, after returning home, the complaint resumed its alarming appearance, and so rapid was its progress that she soon became confirmed in her apprehensions that a cure was not to be expected. In November following, her youngest sister visited her, with an intention of staying to nurse and comfort her in her afflictions; and indeed it was on her sister and her nephew, Dudley E. M'Kendree, who had married a daughter of Mr. Moore, and lived near him, that she chiefly depended for attention and assistance in her afflictions. They nursed, comforted, and nourished her as well as they could. Her sister remained with her, to serve, by day and night, to the last, and her nephew ministered to her, and readily assisted and comforted her, as occasion required.—Through the following winter she suffered much, and appeared to decline very fast; and as the spring approached, it was thought her life was drawing to a close; but, contrary to all human expectation, she was graciously spared, and as the summer advanced, she grew better, walked a little, and occasionally rode out in her carriage. In the course of the summer she expressed a desire to see her relations in Sumner once more, in order, it was thought, to conclude her sufferings and her life amongst them; and her brother who lived there, having received information of her desire, sent for her; but it was too late; she was too feeble, and therefore declined undertaking the journey; and as the winter approached, her debility increased, so as to confine her much to her bed.

On the 18th of November, her brother, bishop M'Kendree, in company with bishop Soule, arrived at Mr. Moore's, and found Mrs. Moore sinking very fast under the pressure of disease; but her mind was composed and calm. She had felt the want of religious conversation in that free and particular manner which treats of the feelings of the heart, and the peculiar exercises of the mind under various and complicated afflictions; for her friends had by some means omitted indulging in that degree of freedom with her which would have led to this point. The way being opened by the bishops, she conversed very freely and frequently on the important subject of religion, in which she unreservedly spoke of her experience and manner of living for 36 or 37 years; of the evidence she had of her acceptance with God, her faith in Christ, and her hope of eternal happiness.—She said she felt no condemnation, yet she was conscious of not having improved the grace and opportunities afforded, as she ought,—that she was sensible of the want of more grace, and earnestly desired a more free and easy access to a throne

of mercy, and more intimate communion with Jesus. She said she was not willing to finish her course without clearer views and a stronger evidence of everlasting happiness.

On the 24th the bishops left Mr. Moore's to attend the conference in Columbia; and having finished the business of conference, they returned to Mr. Moore's on the second day of December, and found her mind nearly in the same situation as when they left her, while her system was rapidly declining. She earnestly prayed for clear views, and a strong evidence of future happiness, and was supported by an encouraging expectation that her prayer would be answered. She knew that God was with her, and believed that he would take care of her. She was not flattered either by her physicians or friends: they had for some time given up all hopes of her recovery, and she was informed of their opinion, nor did she manifest any symptoms of alarm at the information; for she believed as they did; and her desire to know God more fully increased as her health declined.

She was ever attentive to the duties of her station, especially preparing the necessary food and apparel for her husband; and through the past summer, weak as she was, she had employed much of her time in knitting and sewing, even when she could sit in her chair but little at a time. She was frequently advised not to fatigue nor concern herself about such things; but she would reply that innocent employment was no disadvantage to her—that she felt better when she was at work than when she was doing nothing: and even to this late hour she was attentive to the concerns of the family. On being seriously requested to dismiss all thoughts about such things, and compose her mind to rest, she admitted the propriety of the advice, and was willing to receive it, but regretted imposing an additional burthen on her sister, who was already exhausted with the labour of serving; but, on being assured that arrangements were made for her sister's relief, she submitted. From that time she appeared to fix her mind more fully to meet her change, and in order to this, made a formal disposition of her affairs, her clothes, carriage, &c, which her husband had permitted her to dispose of—the chief of which she gave to her sister and nephew, regretting that she could extend her acknowledgments for their kind attention to her no farther. She sent her affectionate regard and dying advice to her absent relations, and presented her husband with a pair of gloves, requesting him to remember and minister to the poor. Death appeared to her to be fast approaching, but was not terrible: her ardent desire was after more intimate communion with Jesus.

On the 16th her brother left her to visit a neighbouring society, and on the 20th he returned, and found her mind still calm and

composed, and much resigned to the will of God : her comfort was increased, but her strength fast declining. She was very free and particular in conversation on her situation and prospects of future bliss and happiness.

On the night of the 23d, about midnight, the bishop was waked up, and called to visit Mrs. Moore. He hastened to her apartment, and found her for the first time much excited, and her sister, who was watching alone, deeply affected : neither could comfort the other. Mrs. Moore's mind was strongly excited, but there was no appearance of confusion or fear : it assumed the character of deep concern, produced from conviction. With nerves, countenance, and voice firm and regular, she briefly rehearsed her walk with God, her faith in Christ, and her hope of happiness after death : "but now," said she, "when the time draws nigh, I am afraid. I have been thinking on the dreadful consequences of being deceived. How if I never had religion ! if it has all been delusion ! How shall I appear before my Judge ? It is an awful thought ! I feel fear, and it alarms me." This was an eventful, an important moment. The grand enemy had assailed her with all his art and subtlety, and was about to succeed in depriving her of those comforts and enjoyments which enable the Christian to die triumphantly ; but, fortunately for her, a minister of Jesus was at hand, who was not ignorant of Satan's devices, and who reflected as she made those statements, and at once saw the design of the enemy. When she had finished her observations, the bishop took up the subject of *temptation*, and made some remarks on its *nature*, the *design* of the tempter, the artful form of his insinuations, and the consequences of admitting the probability of his suggestions, and reasoning on them. In a situation like this he pointed out to her the Christian's recourse, showing that the strength of Jehovah was pledged for his deliverance, and the safety to be enjoyed by trusting in it ; how the enemy ought to be met on such occasions, and the way of exercising faith in the exceeding great and precious promises given us in the word of God, together with the certainty of help and deliverance from the Most High. To these statements Mrs. Moore listened with silent and solemn attention ; after which she paused, as if her mind was examining their force ; then asked some questions, in order to remove more fully every shadow of difficulty from her mind ; after which she reflected some moments, and said, "I am satisfied," and requested that she might lie down. After remaining composed for some time, she was asked if her mind was at rest. She replied, "Yes, bless the Lord !" "Has your confidence returned ?" said the bishop. She answered, "Yes, glory to God ! it is stronger than ever." After this her mind remained, as usual, tranquil and

calm, her faith firm in Christ, and her hopes and confidence in God strong and unshaken.

On the morning of the 25th, about six o'clock, the bishop was requested to hasten to her room. He found her sitting in the bed, supported by her nephew and his wife, her sister, and two servants, all bathed in tears, expecting her hour had come, and that she was just about to take her flight from this world: but it proved to be a transport of holy joy, altogether out of the ordinary way with her. She exclaimed, "Jesus is come! Glory! Oh, the joy—the consolation—the fulness of free salvation! There is enough for all as well as me! Bless the Lord, oh my soul! I am not only happy, perfectly happy, but my pain is all gone. I feel well and strong enough to run a mile. Glory—honour—oh, love Jesus, for he is good, very good to me." Her observations and her actions throughout this extraordinary season of transport and joy were fully expressive of an entire exercise of reason, a firm and unshaken faith, together with a satisfactory knowledge of the evidences on which her faith rested. It was Divine love filling the heart, and running over, and the sacred flame was felt by all in the room.

From this time submission to the will of God, patience under suffering, respect towards her husband and relatives, and gratitude for blessings received from God and acts of kindness from her neighbours, who were very attentive and good in visiting and comforting her through her afflictions, rose to a pre-eminent degree, and seemed to be the prevailing emotions of her heart. She was always disposed and ready to join in divine worship, during which she appeared to be devoutly engaged, and often added a fervent amen! When going to receive sustenance or medicine, her hands and eyes were raised towards heaven in mental devotion, expressive of thankfulness for blessings enjoyed, and of supplication for their continuance. Her conversation with her husband and friends was godly, tender, and affecting, and was always directed to an eternity of mutual happiness, as the grand object of all her wishes. Thus she continued to suffer in body and rejoice in spirit, and her bodily afflictions were exquisite in the extreme; but prayer and supplication to God was incessantly offered up for a mitigation of her pain, and an easy passage through the valley of the shadow of death.

On Monday, the 27th, her affliction appeared to be very much moderated, and she became constantly disposed to sleep. She manifested much thankfulness for her relief from pain, but would frequently reproach herself for not employing more of her precious moments in prayer and praise.

On Wednesday, the 29th, the bishop visited her very early in the morning, and found her composed and happy: but she observed, "Last night in my meditations, as I thought seriously

on *death*, I tried to bring it as near as I could ; but in approaching it I felt some fear. For some time I have felt no fear of death ; but now, as he approaches nearer, I am afraid. What can be the cause ?—is it want of grace ?” He asked her if *death*, the solemnity and pain of dying, was the object of her fear, or was the object of her fear *beyond* death. To this she replied, without the least hesitancy, “ It is *death* !—*Dying* appears to be very solemn and awful ; but, thank God, there is nothing beyond death but what appears to be desirable to me : but why should we fear to die ?” This seemed to be the last effort of the enemy to assail her, and, if possible, to deprive her of uninterrupted comfort : but the Lord, in his mercy and providence, had sent her affectionate brother, bishop M’Kendree, as an angel of peace, to minister comfort and consolation to her in this trying moment. After some remarks on our innate aversion to *pain*, which in its nature is an object of fear, he observed to her that affliction is not joyous, but grievous ; that our Lord prayed, if it were possible, that this cup (of suffering) might pass from him ; and that if martyrs and saints in every age, and to the present day, triumphed over death, it was not because *death* and *pain* were changed in their nature, or ceased to be what they really were, the last enemy we had to contend with, but by obtaining such transporting views of Jesus, heaven, and glory, as St. Stephen and many others have had, by which their faith and confidence are so confirmed and strengthened that they are enabled to pass triumphantly through death, in anticipation of the joys which enable us to say, “ Oh death, where is thy sting ? oh grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law ; but thanks be to God, which giveth us the victory through our Lord Jesus Christ.”—Her mind from that time appeared to be perfectly satisfied : the enemy was not permitted to molest her, or interrupt her peace.

“ Not a cloud did arise to darken the skies,
Or hide for a moment the Lord from her eyes.”

In conversation with her husband and brother, as they sat in her room, religion was her subject. She stated how conscientiously, yet how imperfectly, she had served the Lord for thirty-six or seven years ; that although she had never wilfully sinned against God, yet she had lived below the full enjoyment of the Christian’s privileges ; that in her affliction through the past summer, she viewed death as fast approaching, and confessed that her views of final happiness were neither clear nor satisfactory. She lamented that in her state of anxious solicitude she had been left to suffer, almost without instruction or encouragement from Christian friends ; and after apologizing for them, proceeded to observe,—“ My way has been trying and dangerous, but I committed myself and my case to the Lord, and prayed

earnestly that he would save me ;" and said, " I cannot tell why, but I had an encouraging persuasion that I should not end so,— that I should live till conference, see my brother once more, and die before he left me." She most devoutly praised the Lord for lengthening out her life, and for the unspeakable blessings bestowed upon her soul. Her faith was strong, her confidence firm, and her joy abundant.

On a certain occasion, when some friends were present, and had been praying in her room, which was a common practice when they visited her, at any and all times in the day, she observed some of them to be much affected and weeping, and said, " I cannot tell how it is that I am so unfeeling. Many a tear have I shed for the afflicted, but now I can see my husband and friends afflicted, and I cannot shed a tear ; I cannot be sorry ; I have no tears ; I do not understand it ; I hope it is not hardness of heart, for I tenderly love you, though I cannot weep." One of the company who was present observed, " 'Jesus wept,' but it was when he ministered to, and sympathized with suffering men ; but when he suffered himself on the cross, his tears were dried up : he shed no tears for himself, and he has promised to wipe all tears from his people's eyes. There are no tears in heaven, and perhaps the nearer a dying saint approaches those realms of blessedness, the more he partakes of the nature of those who dwell where tears and afflictions are unknown. We weep not," said he, " as those who are without hope, but we rejoice to see you so happy in God our Saviour, and in the confident expectation of meeting you again where all our troubles and sorrows will be ended." All her conversation was mixed with praises and expressions of thankfulness to God for his goodness to her ; and her rejoicing in the Lord, together with her melting expressions, often affected the company very tenderly. After giving some directions to her nephew's wife relative to her sister, who was quite exhausted by watching and attending on her ; and, advising her how to serve God, treat her friends, and train up her children for the Lord, she calmly committed herself and her friends to the protecting care of her heavenly Father.

At six o'clock, on Thursday, the 30th, her brother found her much fatigued and very feeble, having suffered more from her cough, and slept less than usual ; but the Lord soon manifested himself to her, so as to renew her strength, as well as to comfort her with peace and joy in the Holy Ghost. Mrs. Doke, one of Mr. Moore's daughters, having left a sick child at home, rode over to see her. Their interview was truly an interesting one. Weak as she was, and difficult as it was for her to speak, on account of an exceeding soreness of her tongue, mouth, and throat, and at the same time breathing with considerable diffi-

culty, yet she spake of Jesus—the goodness of God—his abundant kindness to her—the fulness of truth and grace which the Lord had bestowed on her—the inexpressible joy it afforded her—and her assurance of eternal happiness, in a very affecting and astonishing manner. She said these blessings were for all, and lamented that she had lived so long without enjoying the comforts which she then felt.

On this occasion, as well as at other times, she spoke with a countenance so calm, a voice so firm, with a mind so perfectly collected and composed, and a faith so steadfastly fixed on Jesus, that it all combined at once to evince the reality of her enjoyments. Not a single expression of human weakness was discoverable on her part: this was all with the company who attended her. Not a tear escaped from her eyes: of this she seemed to be very sensible, and by way of apology said, “I cannot weep with those that weep. I have no tears,—they are all dried up; my Saviour has wiped them from my eyes: but I can love you all. Oh, meet me in heaven,—no weeping there!” It was indeed a solemn and profitable time to all in the room. The Lord was present.

She had long been accustomed, while she enjoyed health, to nurse and minister to others who were sick; and during her affliction she had continued, when her physician was not present, to prescribe and direct for herself, with such propriety as evinced the constant exercise of her reason, and the correctness of her judgment and recollection. About three o’clock, however, she directed an application which was thought to be improper. An objection to the application was made, which was not a common thing; but the reasons assigned to her were, that it was the opinion of her physician that the soreness of her mouth and tongue was occasioned by the affection of her breast, and that therefore she was not to expect any relief, and that the application might produce much pain, and answer no purpose. This communication was a painful task. She heard it with attention, and then replied with her usual firmness of countenance and voice:—“The doctor was employed, not with an expectation of effecting a cure, but to alleviate pain, and take me through as easy as possible: if that be the case, and I believe it, I submit,—the will of the Lord be done,—he does all for my good;”—and, with her uniform composure, declined the application, and continued patiently to suffer a soreness that nearly prevented her from swallowing, without a murmur or complaint.

On the morning of the 31st, immediately after prayer, which was by seven o’clock, her brother took a seat near her bedside, but said nothing. “Brother,” said she, with a very feeble voice, “I am very sick this morning,—I am sick all over.” He replied, “Yes, you are sick; we see it, and none of us can help you.”

"No," said she, "you cannot help me; but you would if you could." "But," said he, "the Lord can help you, and he is all-sufficient." Her countenance instantly revived, her voice resumed its usual tone, and she said, "Yes, the Lord can help me: in him is my trust; to him I constantly pray when I am awake, and I have confidence that he will stand by me, and support me to the last." About twenty or thirty minutes afterwards, she was raised and supported on the bed, and prayer was again proposed, of which she approved, and desired all present to pray constantly for her, and to bear her up. While at prayer she would add very fervently, "Amen! Lord, hear prayer."—The company rose from their knees weeping, and deeply affected. Being supported as she sat up on the bed, she rejoiced and praised God. Said she, "I have an abiding confidence in God: my joy is inexpressible. I am perfectly easy: no pain—no disorder about me;—and for a short time her actions in some degree corresponded with what she professed to feel. She said, "I am resigned to the will of God. The Lord is good. I have no cause of complaint. He has wiped away all my tears. I have no tears to shed with you." Those who were present remarked the change from extreme debility to a surprising degree of strength, and also her composure, and deliberate manner of expression; but the surprise ceases when we consider the astonishing effects of the grace of God manifested to a believer in Jesus. This being the day in course for preaching at the meeting-house, she was informed that the bishop desired to go to meeting, if it met with her approbation. She said, "Yes, oh yes—go to meeting." Sometimes she was suddenly attacked with overwhelming sickness; and, when asked what part was most affected by those sudden attacks, she would say, "I am sick all over—my feelings are indescribable." Once she observed, "I feel very strangely: it affects me all over;—and very composedly asked, "What can be the cause? Is it death?" On this day, about 11 o'clock, a very sudden attack of this sickness took place. She apprehended approaching dissolution, and expressed a wish to see her brother. The affliction progressed to an alarming degree. She became pale as a corpse; the organs of speech ceased to perform their office; she was perfectly limber; and every one present expected death must ensue. However, she survived. Thirty-five minutes after twelve her brother returned, and found her considerably revived, tolerably easy, quite composed, and perfectly resigned; but she was exceedingly weak and feeble, and from this time she sunk very fast.

On the morning of January 1st, 1825, she was very feeble, having been much troubled by her cough, and slept but little the preceding night. At half past 10 o'clock she was asked, "How do you do?" She replied, with a feeble voice, "I have

no pain : I am easy, except a pressure on the lungs, which makes it hard to breathe and cough. I am very feeble. I am going fast, as you see." She was asked if she had supporting faith ; to which she replied, " Strong in faith—all is well—bless the Lord !" One present said, " Let me die the death of the righteous :" to which she responded, " And let my last end be like his."

On sabbath morning, January 2d, she complained of soreness throughout her system, occasioned by her great weakness, which prevented her continuing long in one posture, but by her was construed into restlessness ; and she desired her attendants to bear with her ; and as she thought her head was affected, she feared confused ideas might cause her to talk *foolishly* : she therefore desired them on such occasions to talk to her, and rouse her feeble thoughts. She joined very fervently in the devotions of the family, at all times when prayer was offered up in her room. She suffered much through the course of the day and night, but her mind was kept tranquil and calm, and her soul stayed upon God. About one o'clock in the night, having dozed awhile as she sat supported by her nephew, she awoke, and said, " Oh, how good I feel !—but I cannot tell you how I feel. I am easy, and my comfort cannot be expressed ;" but observing several standing about her bed, she asked, " What is the matter ? Do you think I am dying ?" Her nephew replied, " No," and her sister added, " I stand here to rub your hands, and wait on you." She replied, " In my weakness the Lord is showing the wonders of his grace." About three o'clock, being asked how she was, she laid her hand on her breast, and said, " Very sick." One of the company repeated,

" My suffering time will soon be o'er ;"

and she, raising her hand, would have repeated the next line, but could not ; and it was added,

" Then shall I sigh and weep no more ;
My ransom'd soul shall soar away,
To praise the Lord in endless day."

She said in broken accents, " Oh that I could talk !" About four o'clock, as her nephew and sister stood by, and supported her,—for her cough was so troublesome she could not lie down,—she said, " Children, how is your faith for me ?" He replied, " Mine is very strong." She said, " Nancy, how is yours ?" The answer was, " Our faith is strong." " So is mine," said she, and added, " I wanted to know, for I am almost gone, but have a strong hope."

Between five and six o'clock on the morning of the 3d, her brother came down stairs, and on entering her room, he asked, " Is all well ?" She answered, " Yes, I am easy." " Have you peace and comfort still ?" said he. She replied, " Yes, my peace

is like a river." He again asked her, "Can you trust the Lord?" and she readily answered, "I have full confidence in God,—bless the Lord." About nine o'clock her brother was called in haste into her room. She sat leaning on her nephew, supported by his wife and her sister, who were all absorbed in tears. Her aspect was indicative of dissolution. After a solemn pause, the bishop asked her, "Is all well?"—by which expression she knew he meant much; and she answered, "Yes, Jesus is come." He said, "Amen—even so, come Lord Jesus!"—when, with her hands feebly raised, she responded, "So be it!—Glory!—Oh, the beauty!" These were her last words. She was gently inclined, leaning on her nephew, and supported as already mentioned; and in this position, as one sweetly falling asleep, she remained perfectly calm—no cough or appearance of pain. Once on attempting to swallow, her throat being very sore, a wrinkle was seen in her face; but it was only for a moment, and her face resumed its natural smoothness. In about fifteen or twenty minutes her breath grew shorter, but she breathed easily with her mouth closed: her hands and eyes were in their usual praying position. At length she extended her arms, with an easy, regular motion, and moved or straightened them twice, her chin gradually dropped, and without a struggle, or the least appearance of any exertion, reaching after breath, a groan or sigh, she fell asleep as in the arms of her Saviour. An exit from this world so composed and easy, and at the same time so triumphant, falls to the lot of but few; and as her nephew's wife said, a few minutes after she ceased to breathe, so will I say,— "Oh that my last end may be like hers."

T. L. D.

Franklin, February 5th, 1825.

MISCELLANEOUS.

From the Wesleyan Methodist Magazine.

Theological Institutes: or, A View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By RICHARD WATSON. Part First. 8vo. p. 288.

(Continued from page 468, vol. viii.)

MR. WATSON urges the internal however just and beautiful such and collateral evidences of revelation with superior effect; but they unavoidably lose much of their effect when broken off from their connexion. The following extracts, however, on the miracles of Scripture, our readers will peruse with lively interest; though to feel their entire force, recourse must be had to the treatise from which they are taken.

"A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act, or by the concurrence, or by the permission of God, for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person.

"The force of the argument from miracles lies in this,—that as such works are manifestly above human power, and as no created being can effect them, unless empowered by the Author of nature, when they are wrought for such an end as that mentioned in the definition, they are to be considered as authentications of a divine mission by a special and sensible interposition of God himself.

"To adduce all the extraordinary works wrought by Moses and by Christ, would be unnecessary. In those we select for examination, the miraculous character will sufficiently appear to bring them within our definition; and it will be recollect that it has been already established, that the books which contain the account of these facts must have been written by their reputed authors; and that, had not the facts themselves occurred as there related, it is impossible that the people of the age in which the accounts of them were published could have been brought to believe them. On the basis then of the arguments already adduced to prove these great points, it is concluded that we have in the Scriptures a true relation of the facts themselves.—Nothing therefore remains but to establish their claims as *miracles*.

"Out of the numerous miracles wrought by the agency of Moses, we select, in addition to those before mentioned in chapter ix, the plague of DARKNESS. Two circumstances are to be noted in the relation given of this event, Exodus x. It continued three days, and it afflicted the Egyptians only, for 'all the children of Israel had light in their dwellings.' The fact here mentioned was of the most public kind; and had it not taken place, every Egyptian and every Israelite could have contradicted the account. The phenomenon was not produced by an eclipse of the sun, for no eclipse of that luminary can endure so long. Some of the Roman writers mention a darkness by day so great that persons were unable to know each other; but we have no historical account of any other darkness so long continued as this, and so intense that the Egyptians 'rose not up from their places for three days.' But if any such circumstance had again occurred, and a natural

cause could have been assigned for it, yet even then the miraculous character of this event would remain unshaken; for to what but to a supernatural cause could the distinction made between the Israelites and the Egyptians be attributed, when they inhabited a portion of the same country, and when their neighbourhoods were immediately adjoining? Here then are the characters of a true miracle. The established course of natural causes and effects is interrupted by an operation upon that mighty element, the atmosphere. That it was not a chance irregularity in nature is made apparent from the effect following the volition of a man acting in the name of the Lord of nature, and from its being restrained by that to a certain part of the same country:—'Moses stretched out his hand,' and the darkness prevailed every where but in the dwellings of his own people. The fact has been established by former arguments; and the fact being allowed, the *miracle of necessity* follows.

"The destruction of the FIRST-BORN of the Egyptians may be next considered.—Here too are several circumstances to be carefully noted. This judgment was threatened in the presence of Pharaoh, before any of the other plagues were brought upon him and his people. The Israelites also were forewarned of it.—They were directed to slay a lamb, sprinkle the blood upon their door-posts, and prepare for their departure that same night. The stroke was inflicted upon the first-born of the Egyptians only, and not upon any other part of the family,—it occurred in the same hour,—the first-born of the Israelites escaped, without exception,—and the festival of 'the pass-over' was from that night instituted in remembrance of the event. Such a festival could not, in the nature of the thing, be established in any subsequent age in commemoration of an event which never occurred; and if instituted at the time, the event must have taken place, for by no means could this large body of men have been persuaded that their first-born had been saved, and those of the Egyptians destroyed, if the facts had not been before their eyes. The history therefore being established, the *miracle follows*; for the order of nature is sufficiently known to warrant the conclusion, that, if a pestilence were to be assumed as the agent of this calamity, an epidemic disease, however rapid and destructive, comes not upon the threat of a mortal, and makes no such selection as the first-born of every family.

"The miracle of dividing the waters of the Red sea has already been mentioned;

but merits more particular consideration. In this event we observe, as in the others, circumstances which exclude all possibility of mistake or collusion. The subject of the miracle is the sea ; the witnesses of it the host of Israel, who passed through on foot, and the Egyptian nation, who lost their king and his whole army. The miraculous characters of the event are :—The waters are divided, and stand up on each side ;—the instrument is a strong east wind, which begins its operation upon the waters at the stretching out of the hand of Moses, and ceases at the same signal, and that at the precise moment when the return of the waters would be most fatal to the Egyptian pursuing army.

" It has, indeed, been asked whether there were not some ledges of rocks where the water was shallow, so that an army, at particular times, might pass over ; and whether the *Etesian* winds, which blow strongly all summer from the northwest, might not blow so violently against the sea as to keep it back 'on a heap.' But if there were any force in these questions, it is plain that such suppositions would leave the destruction of the Egyptians unaccounted for. To show that there is no weight in them at all, let the place where the passage of the Red sea was effected be first noted. Some fix it near *Suez*, at the head of the gulf ; but if there were satisfactory evidence of this, it ought also to be taken into the account, that formerly the gulf extended at least twenty-five miles north of *Suez*, the place where it terminates at present. * But the names of places, as well as tradition, fix the passage about ten hours' journey lower down, at *Clysmæ*, or the valley of *Bedæa*. The name given by Moses to the place where the Israelites encamped before the sea was divided, was *Pihahiroth*, which signifies 'the mouth of the ridge,' or of that chain of mountains which line the western coast of the Red sea ; and as there is but one mouth of that chain through which an immense multitude of men, women, and children, could possibly pass when flying before their enemies, there can be no doubt whatever respecting the situation of *Pihahiroth* ; and the modern names of conspicuous places in its neighbourhood prove that those by whom such names were given, believed that this was the place at which the Israelites passed the sea in safety, and where Pharaoh was drowned. Thus, we have close by *Pihahiroth*, on the western side of the gulf, a mountain called *Atiaka*, which signifies

deliverance. On the eastern coast opposite is a headland called *Ras Musa*, or 'the cape of Moses' ; somewhat lower, *Harnam Faraun*, 'Pharaoh's springs' ;—whilst at these places the general name of the gulf itself is *Bahr-al-Kolsum*, 'the bay of Submersion,' in which there is a whirlpool called *Birket Faraun*, 'the pool of Pharaoh.' This, then, was the passage of the Israelites ; and the depth of the sea here is stated by Bruce, who may be consulted as to these localities, at about fourteen fathoms, and the breadth at between three and four leagues. But there is no 'ledge of rocks,' and as to the 'Etesian wind,' the same traveller observes, 'If the *Etesian* wind, blowing from the northwest in summer, could keep the sea as a wall, on the right, of fifty feet high, still the difficulty would remain of building the wall to the left, or to the north. If the *Etesian* winds had done this once, they must have repeated it many a time before or since, from the same causes.' The wind which actually did blow, according to the history, either as an instrument of dividing the waters, or, which is more probable, as the instrument of drying the ground, after the waters were divided by the immediate energy of the Divine power, was not a north wind, but an 'east wind' ; and, as Dr. Hales observes, 'seems to be introduced by way of anticipation, to exclude the natural agency which might be afterwards resorted to for solving the miracle ; for it is remarkable that the monsoon in the Red sea blows the summer half of the year from the north, and the winter half from the south, neither of which could produce the miracle in question.'

" The miraculous character of this event is therefore most strongly marked. An expanse of water, and that water a sea, of from nine to twelve miles broad, known to be exceedingly subject to agitations, is divided, and a wall of water is formed on each hand, affording a passage on dry land for the Israelites. The phenomenon occurs, too, just as the Egyptian host are on the point of overtaking the fugitives, and ceases at the moment when the latter reach the opposite shore in safety, and when their enemies are in the midst of the passage, in the only position in which the closing of the wall of waters on each side could insure the entire destruction of so large a force !

" The falling of the *MANNA* in the wilderness for forty years is another unquestionable miracle, and one in which there could be neither mistake on the part of those who were sustained by it, nor fraud

* Lord Valentia's *Travels*, vol. iii, p. 344.

on the part of Moses. That this event was not produced by the ordinary course of nature is rendered certain by the fact, that the same wilderness has been travelled by individuals, and by large bodies of men, from the earliest ages to the present, but no such supply of food was ever met with, except on this occasion; and its miraculous character is farther marked by the following circumstances:—1. That it fell but six days in the week: 2. That it fell in such prodigious quantities as sustained three millions of souls. 3. That there fell a double quantity every Friday, to serve the Israelites for the next day, which was their sabbath: 4. That what was gathered on the first five days of the week stank and bred worms, if kept above one day; but that which was gathered on Friday kept sweet for two days: and 5. That it continued falling while the Israelites remained in the wilderness, but ceased as soon as they came out of it, and got corn to eat in the land of Canaan.*—Let these very extraordinary particulars be considered, and they at once confirm the fact, whilst they unequivocally establish the miracle. No people could be deceived in these circumstances; no person could persuade them of their truth if they had not occurred; and the whole was so clearly out of the regular course of nature, as to mark unequivocally the interposition of God. To the majority of the numerous miracles recorded in the Old Testament the same remarks apply, and upon them the same miraculous characters are as indubitably impressed. If we proceed to those of Christ, the evidence becomes, if possible, more indubitable. They were clearly above the power of either human agency or natural causes: they were *public*; they were such as could not admit of collusion or deception: they were performed under such circumstances as rendered it impossible for the witnesses and reporters of them to mistake: they were often done in the presence of malignant, scrutinizing, and intelligent enemies, the Jewish rulers, who acknowledged the facts, but attributed them to an evil supernatural agency; and there is no interruption in the testimony from the age in which they were wrought to this day. It would be trifling with the reader to examine instances so well known in their circumstances; for the slightest recollection of the feeding of the multitudes in the desert;—the healing of the paralytic, who, because of the *multitude*, was let down from the house-top;—the instant cure of the withered hand in the synagogue, near Jerusalem, where the

Pharisees were ‘watching our Lord whether he would heal on the sabbath day;’—the raising from the dead the daughter of Jairus, the widow’s son, and Lazarus; and many other instances of miraculous power; will be sufficient to convince any ingenuous mind that all the characters of real and adequately attested miracles meet in them.” (pp. 157—162.)

The resurrection of Jesus Christ from the dead is the broad seal of heaven impressed upon the Christian revelation. To that indubitable fact the apostles confidently appealed in their public ministrations, and when arraigned before the Jewish sanhedrim. The evidence of this fact is well stated by Mr. Watson, and triumphantly applied in support of his general argument. The passage is too long to be extracted; and, like many other parts of this most valuable publication, would greatly suffer by abridgment.

Various attempts have been made to neutralize the argument which is drawn from miracles in favour of revealed religion. The sophism of Hume on this subject, and its triumphant confutation by Dr. Campbell, are well known. But the most formidable objection to this argument is derived from those passages of Scripture which have been understood to ascribe miraculous works to the agency of evil spirits. “Miracles,” it has been urged, “are no proof of a divine commission, since they have been wrought by diabolical agency; as in the case of the magicians of Egypt, with whom Moses had to contend,” &c. This objection Mr. Watson has met with consummate ability, and has fully dissipated this subterfuge of unbelief. He has, we think, satisfactorily shown that no proof exists in the sacred text that any miracle whatever was performed by the magicians; that least of all was any

* *Universal History*, 1. i. c. 7.

miracle wrought to disprove the divine mission of Moses; and that, according to the express declarations of Holy Writ, evil spirits are utterly incapable of performing any real miracle, the production of such effects being the exclusive prerogative of God. The following is a fair specimen of the manner in which our author has treated this difficult subject:—

“Now as the objection which we are considering is professedly taken from Scripture, its doctrine on this subject must be explained by itself, and for this reason the above particulars have been introduced; but the inquiry must go farther. These evil spirits are in a state of hostility to the truth, and oppose it by endeavouring to seduce men to erroneous opinions and a corrupt worship. All their power may therefore be expected to be put forth in accomplishment of their designs; but to what does their power extend? This is an important question, and the Scriptures afford us no small degree of assistance in deciding it.

“1. They can perform no work of *creation*; for this throughout Scripture is constantly attributed to God, and is appealed to by him as the proof of his own divinity, in opposition to idols, and to all beings whatever:—‘To whom will ye liken me, or shall I be equal?’ saith the Holy One. Lift up your eyes on high, and behold who hath created these things.’ This claim must of necessity cut off from every other being the power of creating in any degree, that is, of making any thing out of nothing; for a being possessing the power to create an atom out of nothing, could not want the ability of making a world. Nay, creation, in its lower sense, is in this passage denied to any but God; that is, the forming goodly and perfect natural objects, such as the heavens and the earth are replenished with, from a pre-existent matter, as he formed all things from matter unorganized and chaotic. No ‘sign,’ therefore, no ‘wonder,’ which implies creation, is possible to finite beings; and whatever power any of them may have over matter, it cannot extend to any act of creation.

“2. Life and death are out of the power of evil spirits. The dominion of these is so exclusively claimed by God himself in many passages of Scripture which are familiar, that they need not be cited:—‘Unto God the Lord belong the issues from death,’—‘I kill, and I make alive

again.’ No ‘signs or wonders,’ therefore, which imply dominion over these,—the power to produce a living being, or to give life to the dead,—are within the power of evil spirits: these are works of God.

“3. The knowledge of future events, especially of those which depend on free or contingent causes, is not attainable by evil spirits. This is the property of God, who founds upon it the proof of his Deity, and therefore excludes it from all others: ‘Show the things that are to come hereafter, that we may know that ye are gods.’ (Isa. xl, 25, 26; xli, 23.) They cannot therefore utter a prediction, in the strict and proper sense; though from their great knowledge of human affairs, and their long habits of observation, their conjectures may be surprising, and often accomplished; and so, if uttered by any of their servants, may have in some cases the appearance of prophecies.

“4. They do not know certainly the thoughts and characters of men. ‘That,’ as St. Augustine observes, ‘they have a great facility in discovering what is in the minds of men by the least external sign they give of it, and such as the most sagacious men cannot perceive,’ and that they may have other means of access too to the mind beside these external signs; and that a constant observation of human character, to which they are led by their favourite work of temptation, gives them great insight into the character, and tempers, and weaknesses of individuals, may be granted; but that the absolute, immediate, infallible knowledge of the thoughts and character belongs alone to God, is clearly the doctrine of Scripture: it is the Lord ‘who searcheth the heart,’ and ‘knoweth what is in man;’ and in Jeremiah vii, 9, 10, the knowledge of the heart is attributed exclusively to God alone.

“Let all these things then be considered, and we shall be able to ascertain, at least in part, the limits within which this evil agency is able to operate in opposing the truth, and in giving currency to falsehood; at least we shall be able to show that the Scriptures assign no power to this ‘working of Satan’ to oppose the truth by such ‘signs and wonders’ as many have supposed. In no instance can evil spirits oppose the truth, we do not say by equal or nearly equal miracles and prophecies, but by *real* ones,—of both, their works are but simulations. We take the case of *miracles*. A creature cannot *create*; this is the doctrine of Scripture, and it will serve to explain the wonders of the Egyptian magi. They were, we

think, very far above the sleight-of-hand of *mere men*, unassisted ; and we have seen that as idolatry is diabolic, and even is the worship of devils themselves, and the instrument of their opposition to God, the Scriptures suppose them to be exceedingly active in its support. It is perfectly accordant with this principle therefore to conclude that Pharaoh's priests had as much of the assistance of the demons whose ministers they were, as they were able to exert. But then the great principles we have just deduced from Scripture oblige us to limit this power. It was not a power of working real miracles, but of simulating them, in order to uphold the credit of idolatry. Now the three miracles of Moses which were simulated, all involved a creating energy. A serpent was created out of the matter of the rod ; the frogs, from their immense multitude, appear also to have been created ; and blood was formed out of the matter of water. But in the imitations of the magi there was no creation ; we are forbidden by the doctrine of Scripture to allow this, and therefore there must have been deception, and the substitution of one thing for another, which, though performed in a manner apparently much above human adroitness, might be very much within the power of a number of invisible and active spirits. Serpents, in a country where they abound, might be substituted for rods ; frogs, which, after they had been brought upon the land by Moses, were numerous enough, might be suddenly thrown upon a cleared place ; and the water, which could only be obtained by digging, for the plague of Moses was upon all the streams and reservoirs, and the quantity was in consequence very limited, might by their invisible activity be easily mixed with blood or a colouring matter. In all this there was something of the imposture of the priests, and much of the assistance of Satan ; but in the strict sense, no miracle was wrought by either ; whilst the works of Moses were, from their extent, unequivocally miraculous.

"For the reasons we have given, no apparent miracles, wrought in support of

falsehood, can for a moment become rivals of the great miracles by which the revelations of the Scriptures are attested. For instance, nothing like that of feeding several thousands of people with a few loaves and fishes, can occur, for that supposes creation of the matter and the form of bread and fish ; no giving life to the dead, for the 'issues from death' belong exclusively to God. Accordingly, we find in the 'signs and wonders' wrought by the false prophets and Christs predicted in Matthew, whether we suppose them mere impostors, or the immediate agents of Satan also, nothing of this decisive kind to attest their mission. Theudas promised to divide Jordan, and seduced many to follow him ; but he was killed by the Roman troops before he could perform his miracle. Another promised that the walls of Jerusalem should fall down, but his followers were also put to the sword by Felix. The false Christ, Barcocheba, raised a large party ; but no miracles of his are recorded. Another arose A. D. 434, and pretended to divide the sea ; but hid himself, after many of his besotted followers had plunged into it in faith that it would retire from them, and were drowned. Many other false Christs appeared at different times ; but the most noted was Sabbatai Sevi, in 1666. The delusion of the Jews with respect to him was very great. Many of his followers were strangely affected, prophesied of his greatness, and appeared by their contortions to be under some supernatural influence ; but the grand seignior, having apprehended Sabbatai, gave him the choice of proving his Messiahship by suffering a body of archers to shoot at him,—after which, if he was not wounded, he would acknowledge him to be the Messias ; or, if he declined this, that he should be impaled, or turn Turk. He chose the latter, and the delusion was dissipated.

"Now whatever 'signs or wonders' might be wrought by any of these, it is clear, from the absence of all record of any unequivocal miracle, that they were either illusions or impostures." (pp. 175—178.)

(To be continued.)

AN ATTEMPT TO REACH THE SUMMIT OF MONT BLANC, In 1820.

(Continued from page 476, vol. viii.)

AFTER having proceeded an hour and a quarter according to our usual method, in a zig-zag course, in the direction of the sum-

mit, and having at length reached the level of the Dome de Goute, still at some distance on our right,

we suddenly made an obtuse angle

to the left, and thus leaving the Dome behind us, directed our course towards the eastern shoulder of the mountain, called by the guides the Mont Maudit. On our arrival there we were to make one more bend to the right, and this last tack, to use a nautical phrase, would conduct us to the summit. In turning the corner of the Mont Maudit, we expected to incur some difficulty; but it was the last—the ascent from thence to the summit being very gradual. In encountering these *mauvais pas*, as the guides call them, recourse was to be had to the ropes, to attach ourselves together by threes in a party; but as this passage was a work of five or ten minutes only, we did not anticipate much danger; or rather it was hardly possible to think of danger, with the end of our toils so full in our view. We were now scarcely four hundred yards below the level of the summit, and expected to reach it in less than an hour. During our halt for breakfast Dr. Hamel had prepared two billets, to be attached to the wings of the carrier-pigeon as soon as we should have reached the summit. We were fearful that the great rarity of the air would prevent its supporting itself on the wing; and we were, at the same time, curious to see whether it would find its way back to Bonneville, a town which we had passed through between Geneva and St. Martin, where its mate was fruitlessly expecting it. We felt an interest in the fate of this poor animal, as well as that of its companion, the fowl,—both of which shared our provisions during the whole of the ascent, and afforded us considerable amusement by the way.* Their carriage was an old

kettle on the back of one of the guides, having a hole in it, which served them for a window.—Through this aperture they occasionally reconnoitred the country, or demanded food; but a gust of cold wind soon compelled them to withdraw their heads again. A bottle of our best wine had been reserved to drink on the summit to the health of the king and the emperor Alexander, as well as to the memory of Saussure. H— and myself, during a short absence of Dr. H., were even arranging between us the *etiquette* of precedence between these two monarchs, and calculating the possibility of a battle on that subject on the summit, in which case the odds were in our favour.

About twenty minutes after the change in our direction above alluded to, the difficulty of breathing gradually increasing, and our thirst being incessant, I was obliged to stop half a minute to arrange my veil; and the sun being at that moment partially concealed by a cloud, I tucked it under the large straw hat which I wore. In this interval, my companion, H—, and three of the guides passed me, so that I was now sixth in the line, and of course the centre man.—H— was next before me; and as it was the first time we had been so circumstanced during the whole morning, he remarked it, and said we ought to have one guide at least between us, in case of accident. This I overruled by referring him to the absence of all appearance of danger at that part of our march, to which he assented. I did not then attempt to recover my place in front, though the wish more than once crossed my mind, finding, perhaps, that

* They were both lost in the subsequent calamity.

my present one was much less laborious. To this apparently trivial circumstance I was indebted for my life. A few minutes after the above conversation, my veil being still up, and my eyes turned at intervals towards the summit of the mountain, which was on the right, as we were crossing obliquely the long slope above described, which was to conduct us to the Mont Maudit, the snow suddenly gave way beneath our feet, beginning at the head of the line, and carried us all down the slope to our left. I was thrown instantly off my feet, but was still on my knees, and endeavouring to regain my footing, when, in a few seconds, the snow on our right, which was of course above us, rushed into the gap thus suddenly made, and completed the catastrophe by burying us all at once in its mass, and hurrying us downwards towards two crevasses about a furlong below us, and nearly parallel to the line of our march. The accumulation of snow instantly threw me backwards, and I was carried down in spite of all my struggles. In less than a minute I emerged, partly from my own exertions, and partly because the velocity of the falling mass had subsided from its own friction. I was obliged to resign my pole in the struggle, feeling it forced out of my hand. A short time afterwards, I found it on the very brink of the crevasse. This had hitherto escaped our notice, from its being so far below us, and it was not until some time after the snow had settled that I perceived it.— At the moment of my emerging, I was so far from being alive to the danger of our situations, that on seeing my two companions at some distance below me, up to the waist in snow, and sitting motionless and silent, a jest was rising to my lips, till a second glance showed me that, with the exception of Mathieu Balmat, they were the only remnants of the party visible. Two more, however, being those in the interval between myself and the rear of the party, having quickly reappeared, I was still inclined to treat the affair rather as a perplexing though ludicrous delay, in having sent us down so many hundred feet lower, than in the light of a serious accident, when Mathieu Balmat cried out that some of the party were lost, and pointed to the crevasse, which had hitherto escaped our notice, into which, he said, they had fallen. A nearer view convinced us all of the sad truth. The three front guides, Pierre Carrier, Pierre Balmat, and Auguste Tairray, being where the slope was somewhat steeper, had been carried down with greater rapidity, and to a greater distance, and had thus been hurried into the crevasse, with an immense mass of snow upon them, which rose nearly to the brink. Mathieu Balmat, who was fourth in the line, being a man of great muscular strength, as well as presence of mind, had suddenly thrust his pole into the firm snow beneath, when he felt himself going, which certainly checked, in some measure, the force of his fall. Our two hindermost guides were also missing, but we were soon gladdened by seeing them make their appearance, and cheered them with loud and repeated hurrahs. One of these, Julien Devouassoux, had been carried into the crevasse, where it was very narrow, and had been thrown with some violence against the opposite brink. He contrived to scramble out without assistance, at the expense of a trifling cut on the chin. The other,

Joseph Marie Couttet, had been dragged out by his companions, quite senseless, and nearly black from the weight of snow which had been upon him. In a short time, however, he recovered. It was long before we could convince ourselves that the others were past hope, and we exhausted ourselves fruitlessly, for some time, in fathoming the loose snow with our poles. When the sad truth burst upon us, our feelings may perhaps be conceived, but cannot be expressed. The first reflection made involuntarily by each of us,—“I have caused the death of those brave fellows,”—however it was afterwards overruled in our calmer moments, was then replete with unutterable distress. We were separated so far from one another by the accident, that we had some distance to come before we could unite our endeavours. The first few minutes, as may be readily imagined, were wasted in irregular and unsystematic attempts to recover them. At length, being thoroughly convinced, from the relative positions of the party when the accident happened, that the poor fellows were indeed in the crevasse, at the spot pointed out by Mathieu Balmat, the brother of one of them—in our opinion, only one thing remained to be done, and that was to venture down upon the snow which had fallen in, and, as a forlorn hope, to fathom its unknown depths with our poles. After having thus made every effort in our power for their recovery, we agreed to abandon the enterprise altogether, and return to the Grand Mulet. The guides having in vain attempted to divert us from our purpose, we returned to the crevasse, from which, during the consultation, we had separated ourselves to a short

distance upon the new-fallen snow. Happily it did not give way beneath our weight. Here we continued, above a quarter of an hour, to make every exertion in our power for the recovery of our poor comrades. After thrusting the poles in to the full length, we knelt down, and applied our mouth to the end, shouting along them, and then listening for an answer, in the fond hope that they might be still alive, sheltered by some projection of the icy walls of the crevasse; but, alas! all was silent as the grave, and we had too much reason to fear that they were long since insensible, and probably at a vast depth beneath the snow on which we were standing. We could see no bottom to the gulf on each side of the pile of snow on which we stood: the sides of the crevasse were here, as in other places, solid ice, of a cerulean colour, and very beautiful to the eye. Two of the guides, our two leaders, had followed us mechanically to the spot, but could not be prevailed upon to make any attempts to search for the bodies. One of these soon proposed to us to continue the ascent. This was Marie Couttet, who had escaped so narrowly with his life; but Julian Devouassoux loudly protested against this, and resolutely refused to advance. Whether or not we could have prevailed on a sufficient number to accompany us to the summit, I cannot say; but we did not bring the point to a trial, having now no room left in our minds for any other idea than that of the most bitter regret. I hardly know whether we should then have felt sufficient interest to lead us a hundred yards onwards, had that been the only remaining interval between us and the summit. Had we recovered our lost companions, I am

sure the past danger would not have deterred us; but to advance under present circumstances, required other hearts than ours. I believe those who condemn us for having abandoned the enterprise when so near to its accomplishment, (and many have done so,) refer all our reluctance to personal fear; but this is a charge from which we do not feel very anxious to clear ourselves. We had soon to encounter a much more serious imputation of an opposite character, that of undue rashness, in persisting in the ascent after the bad weather we had experienced. The best refutation of this charge may be seen in the proces verbal, held the following morning by the municipal officer, on occasion of the unhappy catastrophe. I was anxious to procure a copy of this important document before we left the Prieure; but this being against custom, we made a similar application to the magistrate at Bonneville, the head-quarters of the district. He was obliging enough to forward a copy to each of us, to our address at Geneva. Had this arrived earlier, we should have been spared some very painful scenes in that city; where, by the industry of M. Sellique, some very injurious reports were soon in circulation against us. The reluctance expressed by the guides on our proposing to set off the preceding day, arose not so much from the danger they anticipated, as from a conviction that our object in the ascent would be defeated by the cloudiness of the weather. As the same wind continued, they anticipated rain, which would have incommoded us exceedingly; but on the third morning all their objections seemed at once to vanish, and they were all so eager to proceed, that, as was observed above, we found some difficulty in selecting two to remain behind at the Grand Mulet.

(To be continued.)

ANECDOTES OF MR. FLETCHER.

(From Cox's Life of Fletcher.)

PATERNAL RESIDENCE, IN SWITZERLAND.

THE paternal residence of Mr. Fletcher, still in the possession of his family, is a respectable old building, erected on an elevated spot at the extremity of the town. The entrance to it, like that to many of the more ancient houses in Switzerland, is by a stone spiral staircase leading to an old-fashioned hall, on one side of which is a room, which, from its having been long inhabited by their saintly relative, still retains his venerated name. From one of the windows in this room, a shady wood, the favourite scene of Mr. Fletcher's meditations, forms a conspicuous

object in the midst of a widely extended prospect, varied with hill and dale, vineyards and pastures, and bounded by the gloomy mountains of the Jura. A few paces from the house is an extensive public terrace, from whence the whole expanse of the curving lake is clearly visible. At the farthest extremity, on the right, after several intervening well-wooded bays, is seen Geneva, the cradle of the reformation and of liberty; and to the left, Lausanne and the celebrated castle of Chillon appear in the distance, bounded by the Alpine peaks which embosom the hospitable asylum of St. Bernard, and the delightful valley of

Chamouny. But it is necessary to visit this favoured spot, to form any adequate idea of its beauty. It is one of those lovely scenes which painters in vain attempt to delineate, and poets in their happiest moments delight to celebrate. A brilliant sunset and a transparent midday are alike, though in different ways, subservient to the beauty of the prospect. During the former, the dells, the hills, the mountains, assume their finest purple livery, and Mont Blanc glows from his lofty station in raiment of burnished gold; and during the latter, the calm surface of the lake doubles by its pellucid mirror the milk-white vesture of the gigantic monarch of the mountains, preceded by the gloomy forms of the Mole and the Saleve, and graced on either side by a vast train of snowy satellites. With what sensations must the beaming eyes of the seraphic Fletcher, as he slowly paced along the spacious terrace, have gazed upon the enchanting scene, while religion impressed upon his mind the appropriating language, "My Father made them all." "Come," says he, in a letter to a friend, who had some idea of visiting Switzerland, "come and share a pleasant apartment in the house where I was born, and one of the finest prospects in the world. I design to try this fine air some months longer. This is a delightful country. We have a fine shady wood near the lake, where I can ride in the cool all the day, and enjoy the singing of a multitude of birds." "But this," he added, in that strain of piety with which he was accustomed to turn from temporal to spiritual subjects, "though sweet, does not come up to the singing of my dear friends in England. There I meet them in spirit several hours in the day."

The fine climate and delightful scenery, the pure air and relaxation from public duties, in connexion with the salubrious milk of the goat, and the luxuriant grapes of the country, which constituted the principal articles of his food, appear, through the divine blessing, to have ultimately re-established his health. His recovery, however, was very slow, and frequently interrupted by such relapses of his disorder as brought him to the very brink of the grave, while they powerfully illustrated the influence of that religion for which he had so long been conspicuous. Once he was so much reduced by weakness and fever as neither to know his own name nor those of his surrounding friends: but even in this state there was a name engraven on his heart in indelible characters, which was continually on his lips. With uplifted hands, as though engaged in prayer and praise, he was often heard to repeat, "Jesus, blessed Jesus."

TREATMENT FROM THE SWISS.

As Mr. Fletcher's strength increased, it was naturally expected by admiring multitudes, that his public ministrations would become proportionably frequent. But at this period a spirit of hostility, which had for some time been secretly festering in the minds of some narrow-minded individuals, burst forth with unusual virulence. A highly respectable relative of Mr. Fletcher, who most courteously entertained the writer of this work, has since favoured him with the following account of this melancholy circumstance: "During the first short visit of my uncle to Switzerland, the generality of the neighbouring pastors, and especially those at Nyon, joined with their people in their enthusiastic

admiration of him, and bore public testimony of their veneration for their pious brother labourer. But after his second journey, many of them, far from retaining their former sentiments, broke out into the greatest violence against him, doubtless from the jealousy with which they beheld the people eagerly flocking to the churches where he preached, while their own were deserted. Indeed, such was the anxiety to hear him, that not only the outer court, but those parts of the streets which were adjacent to the church, were completely filled. In the mean time the animosity of these pastors rose to such a height as to lead them to represent him to the government of Berne, to which this canton was then subject, as a person who preached doctrines dangerous to morality and the state; and at length they succeeded in having him excluded from the pulpit.— Under these circumstances, his ardent zeal led him to form private meetings for religious purposes, and afterwards to invite some of the more pious of his hearers to accompany him to the wood adjoining our town, where, notwithstanding the delicate state of his health, he almost daily instructed the multitudes who assembled. These meetings were continued till the period of his departure from Switzerland: an event which overwhelmed with the most lively grief all those who had been the witnesses of his ardent piety, and unbounded devotion to his Divine Master.

"I was at that time too young to experience the effect produced by his overpowering eloquence, or to appreciate the eminent talents which he possessed, blended with so much humility. I remember little more beside the surprise I

felt when, for the first time approaching the church where he was preaching, I saw the building surrounded by a crowd collected from the town, and the neighbouring parishes, who were not able to obtain admission, and at the same time a number of ladders placed against the windows, completely covered with people, who appeared to be listening with the most devout attention. Nor was my astonishment diminished when, on another occasion, having been conducted by my father into the wood, I beheld him surrounded by what appeared to me an immense multitude of hearers, who at the conclusion of the discourse made the echoes resound with the singing of their sacred hymns. You, my dear sir, have yourself visited the places where these interesting scenes were realized, and I am convinced that it was not without some emotions."

It was, indeed, impossible to enter the ancient, venerable church of Nyon, whose plain open pews, large projecting gallery, and simple stone pulpit, present a fine specimen of Swiss simplicity, without being deeply impressed with the consideration that this was the very place where Fletcher had so powerfully preached the glorious gospel of our divine Saviour; or to traverse the wood, consecrated by his private meditations, without experiencing a mixture of feelings more easily conceived than described. Here was the retired walk where he poured out his soul in private prayer; a little farther was the place where he taught the children to warble the praises of their Saviour; and here again, the very spot where, with a heart glowing with love to God and man, he called upon all around him to embrace the precious promises of the

gospel, and to partake of those joys which he himself experienced.— There was a sort of fascination in the place. The stillness of the spot, the verdure of the surrounding trees, the singing of the feathered tribe, and an immense stone table, placed as if purposely for a pulpit, at the junction of the various roads, might, under similar circumstances, have induced a more phlegmatic man than Fletcher to elevate the attention of all around him from the works of nature to those of nature's God.

INTERVIEW WITH MISS RITCHIE.

It was during this period (1781) that Miss Ritchie, the present excellent Mrs. Mortimer, of Islington, was first introduced to him. She had just returned from the hot wells, Bristol, where she had been for her health: their complaints had been

similar, and both were much restored. Taking her kindly by the hand, Mr. Fletcher addressed her in those blessed words of our Lord: "I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live." "Sister, this is language with which you and I, and all that have been long walking around their own graves, ought to be very conversant." He then spoke to two other persons who were introduced to him; and, turning again to Miss Ritchie, he added, "Sister, there is one article of our Christian faith which all that have weak bodies ought to dwell much upon; that is, 'I believe in the resurrection of the body.'" He then enlarged for a considerable time on the privileges which the believer will enjoy at that day, when death shall be swallowed up in victory.

From the Christian Watchman.

AMERICAN COLONIZATION SOCIETY.

WHILE engaged in the noble objects of this institution, I have been directed by a resolution of the Board to inquire whether a sufficient number of persons could be found ready to embark for Liberia, to render expedient the chartering of a vessel for this purpose. These inquiries were to be confined to New-England, and the vessel to sail from a New-England port. It is with pleasure that I announce the progress that has been made in this department of my agency. A commodious vessel can be procured on reasonable terms; and from the amount of funds the public have already committed to my care, I have but little solicitude from that quarter. A number of colonists also, of most

appropriate character, have made known their wishes to become citizens of Liberia.

But in prosecuting this business I have met with a surprising degree of misapprehension with regard to the advantages that colony holds out for immediate settlement, and especially for the rising generation. To correct any unfortunate mistake, and give the public mind the healthfulness of accurate information, I have thought proper to compile, from the official documents of the society, the following statement of the geography, history, laws, and government of that colony.

I. *Its Geography.*

Liberia is situated on the Grain

Coast, in Western Africa, and is bounded north and west by the rated kings of Western Africa,—Atlantic ocean, south and east by a line running from the mouth of Montserado, in a southeasterly direction. It is in 6° , 18° , 16° , north latitude, and 10° , $34'$, $13'$, west longitude from London, and stretches along the coast sufficiently for a numerous range of towns, and back far enough for large plantations, and is estimated to be worth a million of dollars. It is in part an elevated promontory jutting into the ocean, and consequently fanned by the invigorating sea breezes as they pass up and down the coast. Its woods are like the lost forests of North America, furnishing every material for fences, building, and for the operations of the mechanic. It is washed by a river as large as the Connecticut, abounding with excellent fish, and forming one of the best harbours from Gibraltar to the Cape of Good Hope. It has a deep, rich soil, producing cotton, coffee, rice, corn, sugar, indigo, palm oil, and every garden vegetable, and every tropical fruit. It is somewhat remarkable that indigo bears ten full cuttings in a single year, and that cotton yields from nine to thirteen annual crops, without cultivation. That the climate is salubrious, is demonstrated by the very gratifying fact, that no more than twenty-nine deaths have taken place since the landing of the first settlers: a number, which, when compared with the deaths in the early settlement of Virginia or of Plymouth, is scarcely worth the naming; and certainly must be attributed to God's superintending mercy.

II. *Its History.*

It was purchased in 1821, by a formal negotiation instituted be-

Only two disastrous events of general character have happened since the purchase of the territory. One was occasioned by Christian slave traders instigating the natives to violate their compact, and exterminate the colony, and thus remove every obstacle to their own success in procuring slaves; but, as they were easily repulsed by only thirty colonists, they have quietly settled down into a deep consciousness of their own inferiority: not an indication of hostility has been exhibited since. The most entire confidence is manifested towards the colonists, and the intercourse is constant and extensive. The other event was the strong dissatisfaction which the thirty defenders of the colony felt at not having the first choice of lands as a reward of their valour; but, as the society had judged differently, they at length quietly shared their lots with such as arrived at a later period.

There have been three towns already named in the colony.—*Monrovia*—in memory of the services of President Monroe—is a regularly built town of about 70 houses and stores, fortifications, schoolhouses, two large churches, and 400 colonists. *Thompsonstown* is settled by recaptured Africans; several cargoes of whom have been detected by our armed vessels, and liberated in the colony.—These have dwellings, lands, schools, &c, appropriate to their wants. *Caldwell*, recently named in honour of the late secretary of the society, who fell a victim to his zeal in its behalf, but who exclaimed with his dying breath, and amid a weeping family, “God has given me my desire respecting Africa.” This town is now prepared for settlement.

The schools for the colonists, for the children of the natives, and for the recaptured Africans, already amount to six. A seventh, designed for an academy, is to receive, as soon as practicable, the most promising sons of the colonists, and shape their education so as to qualify them for all the openings and offices of the colony. It will receive also the sons of native kings, and send them back with the impress of Christianity on their hearts. It will qualify the young recaptured Africans to go as ambassadors of peace to the various tribes to which they belong, and tell a thousand barbarians, in their own tongue, the wonderful works of God. It will, moreover, induce some respectable families to go out, and give their sons an education, or receive some of the 7000 in the African schools in this country; and thus be a substitute for the one proposed at the south, but which has

been blasted in the bud probably, by perhaps well-grounded fears.

But the brightest paragraph of its history is yet unwritten. J. Ashman, Esq., general agent to the colony, has given a very interesting account of a strong religious excitement which pervaded the colony; and as a sort of first fruits to God, *thirty* have professed their faith in Christ, and have thus far walked as the truly regenerate children of God. This, we trust, is only the dawning of that light which shall wake up many sons and daughters of Ethiopia, and direct them to stretch out their hands unto God.

III. *Its Laws.*

The necessity of a mild, just, and efficient government, for the preservation of political rights, and for the prosperity of any people, has induced the American Colonization Society most seriously to consider, and immediately to adopt, a system of public law for Liberia.

1. The society, until they withdraw their agents, and leave the colonists to the government of themselves, shall make such rules as they may deem proper for the public good.

2. All persons born in the colony, or removing there to reside, shall swear allegiance to the government, and be entitled to all such rights and privileges as are enjoyed by the citizens of the United States. There shall be no slavery in the colony.

3. Each settler shall draw a town lot and a plantation of five acres for himself, two for his wife, and one for each child, till it amounts to ten acres. If within two years he shall have cultivated two acres, and built a house of

stone, brick, frame, or logs, he shall receive a deed of the whole in fee simple.

4. The common law, as in force in the United States, and applicable to the people, shall regulate all judicial proceedings in the colony. Trial by jury shall be the privilege of all.

5. Those who are supported on the public stores, shall, if able, labour two days per week on the public works. Any man neglecting this, or his private concerns the other four days of the week, shall be put on his own resources.

6. Crimes are punishable by restitution, by the forfeiture of lands, by banishment, &c, &c.

7. All persons are punishable for disobedience to lawful authorities, for sabbath breaking, for drunkenness, and for the irreverent use of the name of God.

IV. Its Officers.

1. The general agent, at present sent out by the society, shall have the superintendence of the whole colony.

2. The vice agent, nominated by the colonists and approved by the agent, shall be admitted to the counsels of the general agent in all important matters, and shall express his opinion on all questions submitted to his consideration.— He shall aid the general agent in the discharge of his duties, and in the defence and execution of the law; and in case of sickness or absence of the general agent, he shall be superintendent of public affairs.

3. There shall be a legislative council, consisting of the vice agent, and two other persons nominated by the colonists. They shall meet to deliberate on measures for the public good, and report to the general agent.

4. There shall be two justices of the peace, who shall take cognizance of disturbances, all cases within the definition of petit larceny, and actions of debt below twenty dollars.

5. There shall be a court of sessions, at which the general agent shall preside, and the justices be his associates. They shall have original jurisdiction in all actions of debt exceeding twenty dollars, in all cases of crimes above the degree of petit larceny, and appellate jurisdiction in all cases whatsoever.

6. Constables, criers, clerks, and auctioneers, are appointed by the agent or court, and are to perform the duties of similar officers in this country.

7. The following committees are chosen annually by the suffrages of the freeholders and the sanction of the agent, and are required to become familiar with their respective departments, and record observations and experiments for future use.

A committee of agriculture.

A committee of public works.

A committee of health.

A committee of colonial militia.

A commissary of ordnance.

A colonial secretary.

A colonial librarian.

A keeper of the public stores.

A superintendent of recaptured Africans.

And instructors in the public schools.

The teachers of private schools and the ministers of religion are not regulated by law; but are assisted with town lots for public buildings, and with materials to erect them. The most perfect toleration prevails, the benign influence of which is seen in the religious aspect of the colony, and in the diffusion of its peaceful spi-

rit, accompanied with the power of God, to the distance of eighty miles among the natives.

Thus the colonists—for all is in their hands at times—are building up a free, independent, religious community. But in the feebleness which always attends the infancy of nations, they anxiously look to the boldest of their brethren in America, and especially to their piety and sense of duty,—to the love they bear to the African race, and the hope they have for the elevation of their sons,—to unite with them in the great experiment which they have commenced.

And I seem to hear breaking on the eastern breeze the soft accents of the Ethiopian voice, saying—“Come and open an asylum for the two millions of your afflicted brethren in America—for the thirty thousand infants they are compelled annually to offer up to the god of slavery: come where the immortal intelligence may expand, unrestricted by the customs and laws of society, and where you may be the instrument of leading a continent of lost brethren to seek that glory, honour, and immortality, which shall be rewarded with eternal life.”

It may not be premature perhaps to add, since many have made the inquiry, and great despatch is absolutely indispensable, that should a sufficient number of emigrants be found, a vessel will sail from Boston to Liberia this fall.

In that case, the plan would be to furnish it with every comfort-

able article of provision and furniture. Among the colonists there would be, if practicable, a minister, physician, schoolmaster, and two female teachers; and besides farmers, a printer, carpenter, mason, shoemaker, blacksmith, cooper, tailor, and in short every person necessary to fill each useful department of a civilized community.

The colonists who apply for a passage out will procure testimonials of good character, and a desire to promote the blessings of Christian civilization on the coast of Africa. Members of churches will furnish themselves with certificates, in order to join one of the churches in the colony,—or form one among themselves, choose their deacons, &c, before they embark.

It will be understood that the expense of chartering, sailing, and provisioning the vessel, as well as the expense of each passenger, will be wholly borne by the society, from the time they embark till they arrive at Liberia; and still longer on condition they labour on the public works two days per week.

Farther notices will be given from time to time, as inquiries are made, and as occasion demands. Any communications on the subject may be addressed to the subscriber, at Boston, directed to the care of J. C. Proctor.

HORACE SESSIONS,
Agent of the Am. Col. Soc.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

CHEROKEE MISSION.

FROM the report of the Tennessee Conference Missionary Society we make the following extracts respecting the commencement and progress of this mis-

sion, which is recommended to the consideration of all who wish the conversion and salvation of the pagans of our wilderness.

"As to the mission among the Cherokees, which is under the care of the Tennessee conference, we are prepared, and feel it our duty, to be more particular and full in our statement. At the conference held in Huntsville, Nov. 1823, the Rev. Nich. D. Scales was sent as missionary to the upper mission, and the Rev. Richard Neely to the lower mission: each of them taught a school of from fifteen to twenty scholars, who made considerable progress in acquiring a knowledge of the English language, reading, writing, and the English grammar. These missionaries, besides attending to their schools, preached every sabbath, and frequently from two to four and five times in the week, visiting different settlements in the nation, and forming those who professed into classes. At the last Tennessee conference there was 131 members of society returned belonging to the upper mission, and 152 members belonging to the lower mission: and as some obstructions were thrown in the way of enlarging their school establishments, the conference directed an enlargement of the plan of what may be properly termed missionary work—that of preaching the gospel to the natives; and in view of this, sent three missionaries, Messrs. Scales, Neely, and Sullivan, to what is denominated upper, middle, and lower Cherokee missions. These men are at present engaged in their work, in which they are much assisted by some of the na-

tives who are converted, and who have taken the circuit in company with the missionaries; and besides interpreting when it is necessary, they sing, pray, and exhort in the Cherokee language, with much life and power, and are very useful in the conversion of the inhabitants of their nation. By the last accounts obtained, we are informed that the blessed work of Christianizing these children of the forest is still going on; and should it continue to prosper, we shall see the principle fully tested, whether it is best to Christianize a people, in order to civilize them, or to attempt to civilize them first, in order to make them Christians.

"Under the influence of impressions made on our mind by these and other accounts respecting the prosperity of missionary exertions, not only in the United States of America, but also in Europe, and among the Mohammedan and pagan empires of the east, we are encouraged to commit with confidence the care of our little institution into the hands of the great Head of the church; at the same time looking forward when a way shall be opened among the inhabitants of South America, that where liberty prevails, the heralds of the gospel may plant the standard of Emanuel; when indeed it may be said, not only that "the north has given up, but that the south has not withheld," and when the west, as well as the east, shall severally unite to serve and adore the God of the universe."

PROGRESS OF THE INDIAN MISSION IN UPPER CANADA.

In my last of the 12th inst. I promised you a farther account of our labours, particularly among the Muncey Indians on the river Thames.* There are two bodies of these Indians residing about seven miles apart. Of these tribes, one is a remnant of the Delawares,—the other, the Chippewas. Among the Delawares a school is commenced under circumstances of peculiar difficulties; but by a patient and persevering industry, considerable obstacles have been

overcome, and hopes are entertained that the Divine blessing will be added, and the undertaking to improve the condition of these rude people may be crowned with success. In a letter dated at Muncey town, Thames, May 2d, 1825, we have an account from brother Carey of the commencement of this work:—

"Dear Brother—As you desire me to give you in writing the particulars of my undertaking among these Indians,

* The river Thames, has its source in the interior wilderness, between the Grand river and lake Huron; and running a southwestern course, empties itself into lake St. Clair, forty miles east of Sandwich, and affords communication by boats with lake Erie and the northern lakes. On this river dwell several bodies of Indians, as the Moravians so called, among whom a Moravian missionary resides. Their town is about ninety miles from Sandwich. Above this, 20 miles, live the Muncey Indians, 70 miles from the Grand river mission, and 120 from Sandwich and Detroit.

I send you the following:—While employed in my school in Westminster, I had seen these people pass, and they had encamped near my school. They were given to intoxication. Their poverty and ignorance excited a pity, and I felt my spirit stirred within me to endeavour to improve their state by instruction. Accordingly, in December last, in company with a friend, we travelled through the wood about seven miles, and found the dwelling of George Turkey, the principal chief. He was not at home, but his family was hospitable, and appeared capable of improvement, which encouraged me to make them another visit, which I did on the 3d of April, but now I found none at home. The night was cold, and I spent it in a poor wigwam, without fire and without food. On the 15th I made another visit, and again their wigwams were empty; but on the fourth visit to their town, 25th April, I found the Indians at home. I now endeavoured to learn their wishes about having their children learn to read, and offered to become their teacher. Some appeared friendly to the design, others were indifferent. A council of all the chiefs was called, and I was permitted to be present. When assembled, they stretched themselves on the green grass, and commenced their deliberations in their native tongue. After about two hours' debate, chief Westbrook arose, and gave me in English the opinion of the chiefs, the substance of which was that some were in favour of the school—others were opposed to any innovations in their established manners. He and others of his brethren wished their children taught to read. I concluded to make the trial, and appointed a time to commence the school.

“ The system of morality and religion entertained by this people is very dark and sensual. It comprises a mixture of catholicism, paganism, and some correct notions—remains of the labours of the venerable Brainerd. Heaven they think to be a place for the good, where there are plenty of clothes, food, and other good things. I have endeavoured to show them the difference between their sensual notions and the pure and spiritual blessings of Chris-

tianity. They heard attentively, and have appeared more thoughtful.

“ In my critical situation I need the help of grace. Pray that my endeavours to do this people good may be accepted and blest. I hope to see you soon, accompanied by Peter Jones.—Till then, farewell. JOHN CAREY.”*

In company with brother Jones, I arrived at Muncey town, 27th May: found brother Carey in good spirits, with a school of eight Indian children. As we wished to address the Indians on the subject of religion, a meeting was called, when about sixty attended. Some came near, and took their seats, with a serious deportment; others, with a wild air, kept at a distance. We sang and prayed, and Peter Jones spoke to them in the Chippewa. Several appeared affected under the word. During the meeting, some few were disposed to disturb the meeting:—they drew near with a flute and fiddle, making a noise in a rude manner. This conduct, I believe, was rather the effect of ardent spirits, they having drank freely the preceding night, in a ceremony over the sick; and perhaps they had learned the art of disturbing religious meetings from the vulgar of the whites.

After the meeting we travelled seven miles to the lower town. By this time we found ourselves faint and weary, as we had laboured hard and eaten but little: so we thankfully accepted the hospitality of our Indian host, and supped on an Indian cake and some boiled corn; after which we laid ourselves down on some boards, and slept finely till morning. In our interview with these Chippewas, we stated the design of our visit. Some of them said they would like to receive instruction;—others objected, and Peter held considerable conversation with them in their own tongue. He told them of the evil of their present manners;—their habits of drunkenness would lead them to ruin;—the Good Spirit was angry with their wicked practices, and they would be much happier in this life if they gave up the use of ardent spirits. To this one of the chiefs replied:—“ Whiskey comes from the white man. When we have any thing to sell, whiskey is the first thing the white man

* Brother Carey is a pious youth, of about 24, of religious parents, in Schoharie, N. Y. He was teaching school in Westminster, Talbot's street, U. C., when he conceived the design of giving his time and talents for the benefit of the Indians. This he has done wholly on his own expense, and without any assurance of reward for his services.

offers us." Peter's reply was, "The whites are not all good. The bad whites make you drunk with whiskey." He told them of the happiness of those Indians who had given up drink, and become good men. To which they made no reply, but appeared thoughtful, and said, "We will think of it till you come again." Having taken our leave, we returned to the upper Muncey. Here we met the chiefs in a more general council. After proposing to teach their children, and to preach the good word to them, two of the chiefs and a principal speaker proceeded to raise objections. "The Indians (they said) had been murdered after they had embraced Christianity. Many years ago the Moravians preached to the Indians on the other side of the lake, and when they had got a good many to join them, they so contrived it as to have their own brethren confined to a house, where they were all murdered and burned up." To this serious objection we thought it necessary to make a full reply. We informed them that the information they had received on this subject was not correct. It was not the Moravians who committed this barbarous deed. It was a wicked band of runagate fellows who stole upon them, pretending friendship, till they obtained possession of their arms, when they confined them to their houses, and put them to death; that this wicked act had always been disapproved of by good men; that in this horrid affair the Moravian ministers could have had no hand—they were not with them at the time. The Christian Indians, who were murdered, had left the Moravian ministers at Sandusky, and gone to Muskingum after provisions, where they fell in with, and were murdered by a wicked band of whites.* The Moravians had never attempted to do them any harm, but had laboured much to make them wise and good.

On our saying that the Great Spirit had sent us to tell them the good and right way, they replied that the Great Spirit had sent *them* prophets, who told them they must live as their fathers had

done, and keep up their ancient customs. We then told them that the Good Spirit had given us the great book; that this book informed us that the Great Spirit made us and all men; that we must all live in peace, and love one another as brothers, and do each other good. The same great book told us the right way to worship, and informed us of the Saviour who died for sinners. Now the Great Spirit has not given you any such good book; but he has given it to us, and has told us to hand it to our red brothers; and if you obey this good book, it will make you wise and happy in this life, and will direct you most safely to a happier life to come. Now, brothers, we come to hand you this book, and to learn your children to read it, that they may be wise and good." This discourse seemed to have some effect. When we urged that the Great Spirit had given them no such good book, and that we had come to teach them to read it, they paused, hung down their heads, and appeared deeply thoughtful. At length they replied that they would not oppose those who wished to hear the *word*, and to send their children to the school; but as for themselves, they wished to live as their fathers had done. "We will, however, think farther on the subject." Upon which we shook hands, and parted, with apparent good feelings on their part, and with hope on ours that our labours were not in vain. The above conversation was through an interpreter.

Two of the chiefs, the most respectable for information and influence, were from the first favourable to our design, and here in the council they had taken their seats over against the opposing chiefs; and though they left us to controvert the matter with their objecting brethren, yet they showed considerable anxiety that the council should determine favourably relative to the school. With these chiefs we afterwards had considerable conversation, as also with their families, and we perceived that considerable impressions were made on their minds. After five days' toil,

* In March, 1782, a band of ruffians, 160 in number, near fort Pitt, formed the design of cutting off the Moravian Indians at Muskingum. Colonel Gibson, at Pittsburgh, having heard of the plot, sent messengers to Muskingum to inform the Indians, but the messengers arrived too late. These bloodthirsty wretches pretended friendship,—that they would take these Indians to Pittsburgh, and thereby preserve them from the insults of the pagan Indians; but when they got possession of their arms and property, they threw off the mask,—they bound and murdered them in cold blood! Only two escaped. The number destroyed was 96, among whom were 34 children. These wicked miscreants afterwards fell in with a party of English and Indian warriors, who slew the greater part of them. See Loskiel, part iii, p. 167 to 188; also, Brown's History of Missions, vol. i, p. 467.

and travelling about sixty miles, principally on foot, we arrived among our friends in Westminster, much fatigued, and with a very good appetite for our meals. About the middle of June we returned to the brethren on the Grand river, and found the work still prospering among them.

Second Visit to the Muncey Indians.

Feeling much solicitude for the success of the school at Muncey town, and as much depended on the result of our first undertaking among these rude people, I concluded to make them another visit before the September conference. That we might render our visit acceptable to the natives, as well as to employ the ardour of some of our young converts, I invited five young men to accompany us to the Thames. These were sent forward with brother Jones a few days before, and they arrived at Muncey the last of August.— Brother Jones having despatched two of the young men to a tribe of Chippewas on the river Sauble,* himself and the other young men repaired to the lower Munceys. These he again addressed in their own language on the subject of religion. The principal men were still unfavourably disposed. They said, "The whites are Christians, and it makes them no better. They have done us much injury. By various pretences they have cheated us out of our lands. We will first retire to the western Indians. We will have nothing to do with the whites or their religion." "To this," said Peter, "we hardly knew what to reply; but we remarked that they would be more likely to find the government friendly and kind, if they became sober and industrious.— There were plenty of lands, if they would improve them; and they would find that, by renouncing spirits, and leading a sober, civilized life, they would become much more comfortable and happy, and, as a proof, I wished them to make a visit to their brethren on the Grand river. Some of them seemed to think they would come down after corn-gathering."

On the 2d September I arrived at Muncey, and found our affairs more prosperous than I expected. The school had become popular with the Indians: it consisted of eighteen children, and prospect of more. A house

for schools and meetings had been contemplated; and by the influence of brother Madden, and the preachers on the Thames and Westminster circuits, sufficient amount had been subscribed by the white inhabitants to complete the building. Chief Westbrook had just arrived in his canoe from Detroit, with the nails for the house, and prospects in general were of an encouraging nature. Here we met with the young men on their return from the river Sauble. They reported that they found the Indians there much less addicted to intoxication, and very attentive to what their visitors had to say on the subject of religion. They appeared inquisitive, and said they would send a few of their number to Grand river, to learn more about these things. Some appeared to have their hearts touched, and said, "We will come to Grand river, and pray;" which expression signified they would be religious, and worship God.

As we returned on our way to the Grand river, we passed through several societies of our white brethren, holding meetings in most of the societies as we passed through the country. As the exhortations of brother Jones were delivered in English, fluently, and warm from the heart, the congregations appeared much gratified; and not a few considerably affected. The hospitality which our Indian brethren every where received, and the piety and devotion they witnessed among our white friends, made a favourable impression on their minds, and was very much for their edification in religion and civilization. We returned to the Grand river about the 12th September, where we found the good work still prospering.— Throughout our journey, our Indian brethren conducted with great sobriety, and were very zealous for the welfare and salvation of the tribes whom they visited. We had all much reason to be grateful to God for the strength of grace he afforded us in our work, and for the comfort and consolations of his Spirit on our hearts.

At the conference which has just closed, arrangements were made to take several appointments from this mission into the Niagara circuit, principally of the white population; one of which is the Camborough settlement. In the winter of 1823-4, a powerful work of religion commenced, which

* The Sauble runs a northwestern course, and empties into lake Huron. This tribe live about twenty miles from Muncey town.

has continued to progress, and has made a great alteration in the whole settlement. The society consists of thirty members. A chapel, 30 by 36, has lately been built, principally by the members of the society,—the land having been given for the purpose by a principal gentleman in the settlement. We have also here a flourishing sabbath school, which we hope will be attended with the usual happy effects on the minds and manners of the youth and children.

Having been again appointed to the Grand river mission, I resume my labours with sensations of delight and pleasure, occasioned by so many encouraging circumstances of Providence and grace. It is matter of no small

consolation and encouragement that we know we have the prayers of thousands of the pious, and that a spirit of benevolence, so worthy of the Christian name, is so manifest in behalf of the wild inhabitants of the wilderness. In the Magazine I have noticed the benevolence of several persons in behalf of this mission, to whom I desire to present the grateful acknowledgments of the red brethren who have been benefited by their bounty. They frequently refer to the Christian kindness of their white friends, and in their public addresses among them never fail to express their gratitude.

Very respectfully yours, in the service of the gospel. A. TORRY.

Grand river, Sept. 28, 1825.

COMMENDABLE ZEAL FOR MISSIONS.

Extract of a letter from Mr. ANDREW SPALDING to the REV. WILBUR FISK.

“I hereby enclose three dollars, which I wish to have appropriated to the western missions among the Indians, in that place where you may judge it most needed. About three years ago, I read some accounts of the faithfulness and devotedness to God of our converted red brethren of the west, which caused me to blush and be ashamed for myself and my brethren here, who are so highly blest in point of gospel privileges. I immediately laid off a few rods of ground, and

promised the Lord I would appropriate the avails of it for three years to the western missions.—The first year it produced to the amount of \$2 31; the next year, \$4 80; the present year, 42 sheaves of wheat—all of which I purpose to apply to the abovementioned object as soon as I can get it into money. Tell my Christian brethren to ‘go and do likewise’—I do not believe they will be any the poorer for it.

“Concord, Vt., Oct., 1825.”

PROGRESS OF RELIGION IN NEW-HAVEN, CON.

Extract of a letter from the REV. HEMAN BANGS to the Editors, dated December 7, 1825:

“You will rejoice to hear that God is carrying on his work in this place. It has been gradually going forward ever since the campmeeting at Compo. Several have been awakened, and truly converted to God; and 34 have been admitted into the church. I took them under my own immediate care, meeting them constantly in class, that I might have the better opportunity of nursing them, and instructing them in the things of God. They appear to be doing well.

“Of late the work seems to revive anew, and is becoming more general. Last Thursday evening, several of the young disciples met together for prayer, and a number were present with them who appeared under deep awakenings. About 9 o’clock they sent for me; and in company with some others, I repaired to the place; and we united in prayer for these penitent sinners, and in about one hour, six were enabled to rejoice in God their Saviour. Since that, several more have been ‘translated from darkness to light.’ On sabbath evening, seven were admitted into society.

“Last Monday evening was the best of all. Ever since campmeeting, I have had a prayer-meeting at my house on Monday evenings, particularly for the young people; and much good, I trust, has resulted from it. At this time the house was crowded, and much of the presence of God was felt. The young converts spoke with great freedom, giving a clear and satisfactory account of their awakening and conversion. Several who were present were under serious impressions, while others, heretofore unconcerned, were awakened to a sense of their lost estate; and the older professors were much quickened, and engaged for holiness. There was no extravagance, but the Holy Spirit seemed to descend like the gentle shower upon the mown grass, and every heart apparently melted down before the fire of God’s love.

“Though I greatly rejoice, it is with trembling—not only from a sense of my own nothingness, but also for the welfare of those who are now commencing their spiritual pilgrimage.—May God ever have us in his holy keeping!!”